Chapter 6
FINDINGS, CONCLUSION, SOCIAL WORK INTERVENTION
AND SUGGESTIONS

Impact of Welfare Schemes on Tribal Development

FINDINGS

From time immemorial Scheduled Tribes have been considered as the lowest and weakest in the Indian society. The Indian Constitution has made certain appropriate provisions to uplift and ameliorate the condition of this lower echelon of the society. The Union Government and Planning Commission have carried out a broad policy framework, allocate appropriate funds under various heads and provide support to States with regard to the welfare and development of Scheduled Tribes.

The major findings of the study are as under:

Demographic Characteristics:

As regards age of the respondents, It can be seen that young adults dominate among the tribes and shows they are in the most productive age group. However the old age respondents are relatively less and the life span seems to be only around 60 years as against the Indian average life span of 70 which perhaps could be due to their backwardness and poor quality of life. Among the tribes Kokani tribes have relatively a higher percentage of old people compared to their counterparts showing they are comparatively better life span.

As the heads of the family are considered for the study, it is evident males dominate in this context. Here it is apparent that males are considered as heads of the family among tribes as in the main stream society, showing that they follow a patriarchal family system, and the family system is male dominated.
It is evident from the data that the population of 50 respondents from each tribe follows its own mother tongue like Bhilori, Kokani, Mavchi and Pawari. They adhere strictly to their mother tongue and have not accentuated with any other language, though many are proficient in other languages.

Good proportions (65%) of the respondents belong to tribal religion, worshipping mostly the nature. However, nearly 35% follow Hindu religion. Majority of Bhil (92%) and Pawara (88%) follows tribal religion, while above of one half Konkani and Mavachi follow Hindu religion.

An overwhelming majority (91.50%) have settled life, stating that they have a clear linguistic, political and cultural boundary and live in communities. However, a few (8.50%) still are not settled group. Almost all Bhil respondents are settled. However, the unsettled respondents are 22% among Kokani, 8% Mavchi and 4% Pawara.

Sizeable proportions (90.50%) of the respondents have settled even before 25 years. More than half of Bhil, Pawara and Kokani have settled between 26-50 years, only one fifth of Mavchi tribes have settled below 25 years.

These tribes are proficient in many languages. However, Marathi is obviously dominant. Hindi is also popular in more than half of population. Gujrathi is used by only half of Kokani. However, English language is used by the negligible Kokani and Mavchi.

Educational attainment of the respondents portrays a dismal picture. Sizeable (48%) respondents are illiterates in total population and more than one third in different tribal groups. Among the educated only one percent could learn up to graduate degree.
Most of respondents in all groups are influenced by some kind of habits and addictions.

**Family Particulars:**

Regarding the family particulars a good population live in nuclear families instead of joint families in all the tribal groups, many of the families have medium and large size families with 5-8 and above 8 members. Sons separate from the family to prove their ability as independent earner.

Age and sex distribution of the families depict that both among male and females 19-40 age group dominates. Relatively old age group is less among both sexes. More than 40.50% households have 3-4 children.

As far as age and sex of children is concerned among both sex 13-18 age groups constitute more. A sizeable (31.50%) proportion of the families have 2 earning members followed by 36.50% having 3 earning members.

Tribal population in India was in various stages of cultural development, Majority of them are following Indian culture.

Traditionally the type of dressing of tribals was different from others. They had their own way and can be easily differentiated. Regarding the family dressing of three generations viz., old, adults and children, the data shows that there is change in the way of dressing especially among children as they are more modernized compared to their earlier generation.

There seems to be no change in the intra-family relations. Mutual affection, mutual unity and mutual relations are still strong.
Agriculture seems to be the dominant occupation for majority of family members.

Public participation and organizational membership is seen among only one fifth of family members.

Many family members have an identity card, but many are ignorant about its uses.

Family members are still facing problems of Infant Mortality and Maternal Mortality in this region.

**Economic Aspects:**

Agriculture seems to be the dominant occupation among all groups. None is found in higher occupation. Specific occupation of the head discloses that farming and animal husbandry are the chief occupations earlier and now and indicates that they are more confined to their traditional occupation.

Concerning land holdings most of them possess less land and the trend shows that land is fragmented due to distribution and division among family members.

In most cases the land holding are ancestral and majority of the land is non-irrigated earlier (80.50%) and now (67.50%).

The occupations undertaken by the sampled Scheduled Tribes are obviously farming and animal husbandry followed by daily wages, both earlier and now. However, when 94.50% were engaged in farming and animal husbandry earlier, now there is slight increase to 96.50%. Similarly, nearly one half who were involved in daily wages earlier, now it decreases to 42%. A notable feature is that food gathering from forest has drastically declined from one half to one fifth. The probable
reason could be due to cutting of forest and avenues for employment opportunities in other fields.

Regarding the problems for land alienation, 47% said they are unaware of procedure for inheriting property. When 23.50% pending cases are unable to utilize it, 18.50% have lost agriculture land due to bankruptcy, 2.50% lost due to acquisition of land for development purpose. While one half of Pawara are affected due to pending cases, more than one third of Mavachi lost agriculture land due to bankruptcy.

Reasons for losing agriculture land seem indebtedness and leasing out land (42.64% each) and gambling (14.72%). Nearly one half of Mavachi and one third of Kokani lost their land due to the reasons like gambling, indebtedness and leasing out land.

As regards migration our data shows a majority (69%) do not migrate and have well settled. However, 31% is found to migrate. The data discloses higher rate of migration among Kokani in search of employment.

A majority (64.52%) do migrate during summer. Those moving during summer and winter constitute to 35.48%. High proportion of migrants is found among Kokani, Mavchi and Bhil compared to Pawara. The motive of migration is obviously for employment and seeks work elsewhere.

To understand whether the entire family migrates or only couples move, in majority (67.74%) of the cases the entire family migration is observed. The migration with entire family is high among Pawara (100%) followed by Kokani (75%), Mavchi (62.50%) and Bhil (46.67%). They migrate and come back when the employment assignment expires.
Animal possession on the whole shows that earlier and now they are inclined to keep animals with them. However, the percentage of possession has declined to some extent. Similarly, tree possession also shows a decreasing trend.

As regards cropping season, 85% used to crop kharif season earlier and nearly 79.50% do the same now. However, 18.50% crop during all seasons now compared to 11.50% earlier. All the tribes crop during all seasons.

Cereals like maize, Jawar, Bajra, rice and wheat are cultivated by the sampled tribes. Further the data shows that pulses like Tur, Udad, Moog and Chawli are also cultivated. Among the oil seeds groundnut (47%) and soybean (43.50%) seem to be the preferred one.

Ambadi (68.33%) is dominant fiber cultivated. While other crops like sugarcane, vegetables and fruits are also cultivated.

The present data shows that an overwhelming (81%) own house only, while 29.50% have residential land / plot.

Regarding movable property owned by respondents, it can be observed that when 78.50% possess silver, 32% have gold. Negligible percent have some bank balance and insurance.

Vehicles possessed by respondents’ shows that more than one half have bullock carts and bicycle, 18.50% motor cycle, 6% each tractor and trawler, 0.50% jeep and truck. Bicycle seems to be the most used vehicle by all the tribes followed by bullock cart.

More than three fourths of the respondents get sufficient food grains throughout the year. However, for nearly one fifth food grains are available only for 9 months. The data tends to show that still a quarter
proportions of the sampled respondents find it difficult to meet the basic needs throughout the year.

The different sources of income of the respondents shows that agriculture produce (93%) is the main source of sustainable income. Animal produce (88.50%), labour wages (63%), forest produce (21%) and trees (18.50%) fetch them only marginal income.

Exploring the total income of the family, it can be observed that for more than 75.5% of the families the annual income is up to Rs.20,000/- or less than that. Only nearly 24.5% have an income up to Rs. 50,000/- As stated earlier, most of the families are engaged in low paid jobs or have agriculture which is not very productive. Though different sources of income are open, still the overall income is insufficient to maintain a family.

Analysis of the present economic status of the respondents state that except one fifth who are falling in the middle income level, three-fourths constitute in the sustainable (17%), poor (12.50%) or below poverty line (49.50%). Nearly one half of other tribes fall in the BPL category except 34% Bhil.

Regarding the savings it is encouraging to see that 75% have some kind of savings. However, the amount seems to be meager. A majority (87.84%) save up to Rs. 5000/- per year.

In order to meet some immediate requirements it is natural people rely on loans. As is evident the loan amount does not seem to be a large. Among the 116 respondents most 102 (87.94%) of them have fallen liable to an amount up to Rs. 5000. However, each 7(18.42%) respondents from Kokani and Mavchi only have taken loan up to 50,000/-.
A majority (42.24%) have borrowed from relatives. When 37.68% have taken loan from Savkar, only 20.68% have borrowed from bank. However, 63.64% Pawara, 42.85% Bhil, 28.96% Kokani and 21.05% Mavchi have borrowed loan from Savkar.

Invariably one half of the respondents have borrowed loan for the purpose of marriage and one fourth borrowed for livelihood. It can be noted that more than one third of Bhil and Pawara have borrowed loan for their survival. Marriage seems to be a major reason among more than one half of Kokani and Mavchi.

Regarding agriculture and horticulture the biggest problem seems to be insect attacks (46%) followed by weather (42.50%), low price (29.50%) and low production (23%).

As far as forest produce is concerned, deforestation seems to be a major problem i.e. three-fourths are affected by cutting of forests.

Another source of income is cattle breeding. But nearly three fourths of the respondents stated that illness/epidemic leads to death of animals and mostly they are loss.

Though there are different provisions and schemes related to employment for tribal, not many utilize it due to variety of factors. The respondents were asked to give their opinion regarding the reasons for non availability employment in their community. A majority (46%) feel that corruption is widespread and for getting government employment there is need for favor. Another 36% said that gramsevak ignored them and do not properly follow the procedures and communicate properly. 19% said that they did not receive unemployment allowance, while 11.50% claim that there is no work.
Analyzing the situation of selling of the products, it is found that 59.50% of the respondents sell their things to traders, while 21.50% of the respondents sell to money lenders / middlemen and 12% directly to individual customers. Product sold through Tribal Development Corporation constitutes 15%. However, one half of Bhil and two-thirds of Kokani, Mavachi and Pawara used to sell products to traders.

Regarding the major economic problems of the respondents overall, low income was the most cited problem, accounting for nearly 40.50% of the respondents. When bonded labour, which accounts for more than one quarter of the respondents, is another major obstacle, other problems like indebtedness are hindrances for their development. Mavachi has highest cases of indebtedness, while many Bhil are affected by bounded labor.

**Housing Aspects**

Data reveals that more than one half has permanent houses built in their lands. When 39.50% dwell in houses on panchayat land, 3.50% are living in government land. However, 5.50% are living in temporary hut. It can be observed that nearly one half still do not have houses on private land. The condition is almost similar earlier and now except reduction in temporary huts. Permanent housing status is found more among Pawara (62%) followed by Bhil (56%), Mavachi (54%) and 38% Kokani. Kokani leads in utilization of Panchayat land while Mavachi leads in temporary huts on others land.

More than 47.50% still live in huts. 31% live in huts with Mangalore tiles. Those living in pucca houses constitute only 12.50% when those possessing pucca house with tin/metal sheet are 6.50%, only 2.50% have RCC structure. Among the tribes a majority (74%) of the Bhil live in huts followed by Pawara (52%), Kokani (42%).
Huts are usually single room dwellings and the space is limited for a decent living. Coming to the area of houses in which respondents are dwelling, the data shows that 79.50% live in a space between 251-500 sq. feet. One third of Pawara live in a space between 501-1000 sq. feet. Compared to less of others.

Regarding housing location, the data displays that 57.50% have house in gaothan, 38.50% have house on their own agricultural land and 4% have house on forest land. Location of house at gaothan is seen among Kokani and Mavchi, while Pawara have on own agricultural land.

The present arrangement of house of the respondents depicts that a majority (68.50%) live with animals and store room, (31.50%) live with family members only. However, as high as 60% Kokani live with family.

As regards distance for fetching water, it is found majority (94%) of them have a distance less than 1 km.

Though the respondents have access to different sources of water, it seems that a good proportion (86.50%) of the respondents face water shortage during summer. Regarding fuel used for cooking invariably a great proportion (78.50%) of the respondents use forest products like solid wood, grass and dung cakes. Very few use modern fuel like kerosene, biogas and LPG.

Possession of household goods owned by the respondents shows that majority 87% have table and chair, 76.50% have watch and clock, 71% have radio/transistor, 26.50% have color TV, 8.50% have sewing machines, 4.50% have mixer and pressure cooker, 30% have telephone and mobile phone.
**Health Aspects:**

Ailments are prevalent among the people but only a negligible percent are affected during summer and winter. But prevalence of diseases is found to be more during rainy season. This could be because of their poor shelter and living conditions.

Regarding different causes of ailments, it is observed for one half of the respondents the major cause seems to be lack of awareness of diseases followed by ignorance towards illness (38.50%). Other causes observed are poor personal hygiene (21.50%) and eating habits (15.50%).

Regarding various diseases prevalent among the tribes the data reveals that malnutrition (50.50%), dental carries (42%), scabies and sickle cells each (19%), goiter (17%), STD (2.50%) were highly prevalent. A marriage among relations causing sickle cell disease is predominant among 10% of Bhil, 16% of Pawara, a quarter each of Mavachi and Kokani. Though due to concerted effort, many diseases are not contained still. This shows that they lack knowledge regarding different diseases which are especially water borne diseases.

The general health problems of women in our study reveals that a major proportion i.e. nearly two thirds of the women are suffering from iron deficiency, followed by anemia (43%), acute diarrheal diseases (32.50%), upper respiratory tract infection (22.50)% and pulmonary and extra pal TB 6.50%.

The major health problem for children seems to be acute diarrheal diseases (52.50%), protein energy malnutrition (49%) and vitamin A deficiency 48%. Almost similar is the problem observed among all the tribal groups.
A view at the health care centers available to the respondents shows that more than one half have a distance of 6-10 km for access to centers. When one third has a distance of 1-5 km, 9.50% have to travel 10 km distance and only 4% have centers around 1 km. An average of one half of respondents from all tribes has a distance of 6-10 km for access to centers.

In order to get the services of medical practitioner, 87% were depending on Budwa, while it has significantly reduced to 32%. Similarly, 88% were seeking the help of Dai earlier while it is 60% now. However, respondents who sought the help of professional medical practitioners were relatively less early, nurse 20% and doctor 23.50%. But the present situation depicts that 82.50% seek the help of doctors, 66% benefited from nurses. Those who were seeking help from doctor improved from 28% Mavachi, 26% Kokani, 22% Bhil and 18% Pawara to 96% Mavachi, 84% Kokani, 76% Bhil and 72% Pawara.

A significant fact about health is its dependency on quality food. Nearly three fourth of respondents have problem of low quality of food and balanced diet. A quarter respondents are not using milk and its products. Starvation is noticed among 11% of respondents in various seasons. Among tribes those who are lacking in balanced diet are Pawara (54%) and Mavachi (34%). However, low quality of food problem is faced by 42% Mavachi, 36% Kokani, 32% Bhil and 20% Pawara. Avoidance of milk and its products are observed more among 36% Pawara. Starvation is found more among 22% Mavachi.

The delivery practice of the respondents’ families earlier and at present shows similar practices are observed then and now. The data makes it clear that when 92% earlier deliveries were carried out at home, now it has come down to 67%. Deliveries at hospital have
increased from 8% to 33% now. Hospital deliveries are increased to one half of Kokani, one fifth of Pawara, quarter of Bhil and Mavachi. The trend makes it apparent that slight changes are found in their attitude in accepting professional medical services.

Concerning the handling of delivery 67% of the deliveries were handled by Dai, one third seek the help of medical professional like doctors, 10% and nurses 23%.

A massive 87% of them do not practice family planning method. However, only 30% of Kokani have done it. This shows that family planning operation is not acceptable to the tribes.

The family planning operations are disliked among the tribes. To stop the birth process could be sin as far as at least one half of tribes are concerned. While those who feel that family planning is not necessary for them are 28.16%. 21.26% said that they feel children are God’s gift. Among all tribes around one half of couples feel that to stop birth process is sin for them.

Social Aspects:

Regarding the settlement of intra-family/inter community dispute it can be seen that earlier when 47.00% goes for mutual settlement, now it has decreased to 37%. When nearly 50% settled disputes through caste panchayat earlier, it is now 45.50%. However, settlement through court was 3.50% earlier and now it has increased to 18.50%. Similar trends among the tribal groups.

As far as age of bride and groom considered, our survey found that earlier average age of groom was 17.75 years, now it has increased to 21.50 years. However Bride’s age has increased from earlier 15.50 years to 17.50 years now.
Regarding the type of marriage, a great majority 54.50% perform marriage in a traditional tribal way. When 41.50% got married according to their personal interest and run away settlement, 4% had performed marriage according to Hindu rituals (performed by Brahmin). In regard to tribe only 4% of Mavchi, each 6% of Bhil and Kokani performed Hindu marriage rituals.

As regards the martial alliance our study more than two third had intra caste alliance. When 23% accepted intra-sub caste alliance, inter caste marriage were acceptable to 5.50%. However, intra-religious marriage was acceptable to 6% only. However, intra-religious marriage was acceptable to only 8% Kokani, 6% Mavchi and 4% Bhil.

Celebrating festivals indicates the social life of a community. Festivals help people to be more cohesive and cooperative. It is evident from the table above that the tribes celebrate almost all important festivals which is celebrated by the common people. Apart from the common Indian festivals, they celebrate their festivals with more vigor and enthusiasm. A slight decrease is observed as far as their worship of village God is concerned.

Discrimination and prejudice towards other groups or castes are practiced from time immemorial in India. These are embedded on cultural moorings. As is evident from the analysis, no much change can be observed as far as the perceptions of respondents are concerned. Majority i.e. 55.50% feel they are treated as Backwards. Those who are treated as Privileged constitute 18.50%. 11% of respondents feel that they are still treated as slaves. When 8% felt they were treated as untouchables, only 7% feel they are treated as Brothers and Sisters.
Regarding the treatment by non-tribal towards the tribals, the data discloses that ill-treatment towards them still persists in the society. Nearly one half of them stated that they are being exploited. When 22% expressed they are getting inhuman treatment, same feel that they have severe psychological pressure due to harassment. Another 8.50% said that they are physically attacked.

Since tribes are more inclined towards their own ways of life it is assumed they have less exposure to media. On an inquiry regarding this data revealed that 64.50% listen radio, 53.50% watch TV, 38.50% respondents used to read newspapers, 27.50% visit cinema theatre, and 21.50% remain less exposed to media. However 30% Pawara, 22% Bhil, 20% Mavchi and 14% Kokani have not still regularly exposed to media.

Educational Aspects:

The data presents the educational status of three generations. It is apparent that in the first generation both among males and females illiteracy dominates. Among the respondents the highest education is graduation (i.e., one respondent) and among females (wives) the highest is secondary education.

A look at the sons and daughters educational status, that seems to be a rise in the educational level. The illiteracy rate among sons is only 6.40%, while among daughters it is 8.44%. The highest percentage among sons is secondary (32%) and daughters (39.11%). The second generation, both sons and daughters, have gone up to medical and post graduate level. However, the dropout rate for sons is 9.6% while for daughters it is 11.16%.

More than three fourths had the facility of Anganwadi / Balwadi whereas now only 69.17% is available. A look at the higher level i.e.,
from 4th Standard to 10th Standard shows that more schools are available than earlier. No ITI, Junior College and senior colleges were available for these people earlier. But now they have access to 2 ITI’s, 5 Junior college and Senior Colleges. This perhaps is due to the educational policy of the govt. to start new educational institute for easy access for people in the rural and tribal areas.

The type of school the children are attending for education earlier and now shows that 80% of the children were attending in ZP School earlier, now only 78% attend. While 44.17% attend Govt. Ashramshala compared to 18.23% earlier. Similarly there is an increase in the aided Ashramshala from 0.83% to 10%. A visible factor is the increase in Sanstha’s school from 4.17% to 25.83% now.

**Awareness about Democratic, Judiciary and Panchayati Raj System:**

It is found that those who are aware of democratic system constitute to 16% among Old, 44.50% Adult and 21% Children. When 27% of Old, 67% Adult, 31.50% Children are aware about Panchayati Raj system, only 3% of Old, 19.50% Adult and 10% of Children are aware about Judiciary system.

Awareness about Democratic system revealed that among Old less than one quarter among all tribes except Pawara and among Adult more or less of one half in all tribes, one quarter of Pawara are aware of it, only 44% of the Kokani, 22% of Mavachi, 12% of Bhil and 6% Pawara among Children are aware about the same.

Among Adult Judicial functions are known to 40% of Kokani, 16% of Mavachi, 12% of Pawara and 10% of Bhil. Similarly, Children from
22\% of Kokani, 14\% of Mavachi, each 2\% of Pawara-Bhil, only 8\% of Kokani and each 2\% of Mavachi and Pawara Old are aware of the same.

Awareness of Panchayat Raj system is found among 58\% of Old Bhil, less than one quarter among others, Among Adults 92\% of Kokani, 72\% Bhil, 66\% Pawara 38\% Mavachi and Among Children 8\% of Pawara, 34\% Mavachi and each 42\% of Bhil and Kokani are aware.

Regarding practice of casting vote of families during elections, Voting due to self interest is observed among 78\% of Old, 70\% of Adult. When 17.50\% of Old, 15\% of Adult performs their vote due to social pressure, only 2\% of Old, 6.50 \% Adult fulfilled their voting after receiving benefits, and 2.50\% of Old, 8.50\% of Adult respondents have neglected to cast their vote. In all tribes, out of total Old respondents one half has cast their voting according to their self interest. Whereas voting rights due to social pressure is performed by 30\% of Mavachi, less of others and only negligible percent of Bhil-Pawara cast their vote after receiving benefits.

As far as Adult is concerned more than one half in all tribe cast their vote through self-intrest. When 26\% of Mavchi and less of others performed their voting right due to social pressure, only negligible casted their vote right after receiving social benefits and 16\% of Kokani and 18\% of Mavachi ignored.

Nearly one half of Old and 65\% of Adult are aware about Revenue and General Administration, 70\% of Old and 88\% of Adult are aware of Police department, 15\% of Old and 53\% of Adult are aware of Tribal Development Department and Corporation Office and only19.50\% of Old, 49\% of Adult respondents are aware about political leaders.
Regarding Revenue and General Administration it is found among Old respondents more than one half of all are aware and among Adult two third of all tribes except 24% of Bhil. A good majority of Old and Adult respondents from all tribes were aware about Police Department.

Tribal Development Department and Corporation Office functions are known to quarter of Pawara, less among others Old respondents and nearly one half of others, 42% of Bhil of Adult.

However few Old, another one half of others and quarter of Bhil Adult respondents are aware about Political leaders.

23% of Old and 37% of Adult attend Gramsabha and other activity. Among tribes 12% Bhil, 24% of Kokani, 20% of Mavachi, 56% of Pawara from Old and one third from Adult do attend the activities.

The respondents exposed to Government program (awareness program, Workshop, Tours, etc.) are each 26% of Bhil-Mavachi, 34% of Pawara, 38% of Kokani.

Regarding the benefit of awareness program, 53.22% of respondents are benefitted acquiring knowledge, only 46.78% enjoyed tour. Similarly all the tribes are benefitted by acquiring knowledge regarding different Government programs and schemes related to rural development and similar is the case among all the tribes regarding tour by visiting successful models.

**Awareness of Constitutional safeguards and Protective measures:**

Regarding the awareness of Constitutional safeguards, 17% of Old, 47.50% of Adult are aware of constitutional safeguard for educational and economic interests; 20% of Old, 74% of Adult, are aware of reservation quota in services; 12% of Old, 23% of Adult respondents are aware that constitutional safeguard helps to maintain reserved seats in Panchayat Raj
and Parliament; 3.50% of Old, 20% of Adult aware that constitutional safeguard helps to make special provision for administration in tribal areas; 7% of Old, 35.50% Adult are aware of Minor Forest Produce Rights.

Awareness of constitutional safeguard is observed among less than one quarter of Old and nearly one half of Adult in all tribal groups.

Awareness of reservation in services is known among 32% of old Bhil and less than one fifth among others tribes; among Adult less than two third in all tribes.

Reservation of seats in Panchayat Raj and Parliament policy is known to very less old and less of quarter among Adult in all groups.

Special provision of administration in tribal areas is less known Old and Adult except 40% of Pawara.

Minor Forest Produce Rights are known only to negligible Old and Adult among all the tribes.

When 43% of the respondents are benefited with promotion of educational & economical interests, only 23.50% of the respondents were benefited with reservation in services. Those who have benefited due to reserved seats in Panchayat Raj and parliament constitute to 30.50%, Minor forest produce rights were benefited to 17.50% of the respondents and 14.50% of the respondents were benefited with special provision for Administration

When Promotion of educational and economical interests benefited to more than one third of respondents, another more than one fifth are benefited due to reservation in services.

Reserved seats in Panchayat Raj and Parliament were benefitted to one third of respondents.
A very less percentage of respondents were benefited from Minor forest produce rights and Special provisions for Administration

Regarding the benefits received 45% started livelihood, 32.50% learnt many roles & functions, 31.50% completed education, 28% acquired economic stability and 23% exposed to new life style.

The highest benefit received of occupation settlement is Bhil 60% followed by quarter of others. More than quarters of respondents are economically stable and benefitted by learning many functions & roles in social life. Those who are exposed to new life style constituted high among Bhil 34% and the lowest among Kokani. Regarding educational benefit the data shows more or less a similar trend among all the tribes.

Positive changes after implementation of constitutional safeguards shows that 49.50% of respondents felt they are exposed to democratic thoughts & concepts, only 37.50% are aware about rights and privileges, while one-fourth of respondents feel that human development took place. When active participation in political and administration is observed among 17% of respondents, only 13.50% of respondents experienced better environment for development.

Democratic thoughts and concepts are exposed to one half of respondents in all tribes. Awareness about rights and privileges is observed among one half of Kokani-Mavchi and quarter of Bhil-Pawara, When quarter of respondents experienced growth in human development activities, only small percentage are taking active participation in political and administrative life in all groups. While few could feel that they had received better environment for development.

Negative changes due to implementation of constitutional safeguards shows that 46.50% of the respondents are exploited and
pressurized by non-tribal in functioning, 28% received ill treatment by non-tribal, 24% are victimized by political and administrative leaders, 19.50% does not understand the Govt. system and 11.50% are unable to fight with system.

Pawara 62% and Bhil 54% seems to be highly exploited and pressurized by non-tribal in functioning, while Pawara 38% and Mavchi 32% have received ill treatment by non-tribals. When 34% of Bhil and 30% of Mavchi have became victim of political & administrative leaders. A small percent of tribes have struggles in understanding Government system or unable to fight with system.

Regarding awareness of protective measures, 29.50 % of respondents are aware of Maharashtra land revenue code & tenancy laws act, 22% are aware of Maharashtra restoration of land to Schedule tribe Act. Maharashtra legal aid Act to backwards classes is known to 15.50%. When 24.50% of respondents are aware of Atrocities prohibition Act, only 8.50% are aware of Maharashtra tribal economic condition (implementation Act)

One quarter of respondents were aware of Maharashtra land revenue code and tenancy laws acts and Atrocities Prohibition Act. Whereas less than quarter of respondents were aware of Maharashtra restoration of land to Schedule tribes and Maharashtra legal aid to backward classes Act.

Majority (55.50%) respondents are benefited by various protective Acts. Among those 19% are benefited by Atrocities Prohibition Act, 14% is benefited with Maharashtra Land Revenue Code and Tenancy Laws Act. While 7.50% are benefited by Maharashtra restoration of land to scheduled tribes, Maharashtra Legal Aid to Backward Classes Act and Maharashtra Tribes Economic Condition (Implementation Act).
Atrocities Prohibition Act is benefited to 38% of Bhil followed by 20% of Pawara and less among others. While Maharashtra Land revenue code and tenancy laws acts were benefited to 30% of Pawara, 14% of Kokani and each 6% of Bhil-Mavachi. A Negligible percent of respondents were benefitted from Maharashtra restoration of land to schedule tribes Act, Maharashtra legal aid to backward classes. Maharashtra tribes economic condition (implementation Act),

The benefits received through implementation of protective Act shows that 16 % of respondents solved land alienation problem and restored land, 12.50 released from bonded labour practices, 10% could overcome from indebtedness, 9% received forest land and 8% received land through tenancy Act.

Problem of land alienation was solved for 8% of Bhil, 14% Mavachi, 18% of Pawara and 24% of Kokani. A small percent of tribe have received land through tenancy act and forest land. When 20% of Bhil, 12% each of Kokani and Pawara and 6% of Mavachi could get released from the clutches of Bonded Labour Practice, only 4% Kokani, 6% of Mavachi, 12% of Pawara, 18 % of Bhil community solved problem of indebtedness.

Positive changes that have taken place due to Protective Acts- When 32.50% of respondents are aware of tribal issues and problems, only 9% of respondents are keeping faith in Judiciary system. While each 13% of respondents had acquired economic stability and received administrative support. Mixing with non- tribes observed among 23 % of respondents.

Awareness of tribal issues and problems is observed among quarter of tribes in all groups. A small percentage of respondents in all groups had
acquired economic stability and experience change by administrative support.

Positive Change like mixing with non-tribal is noticed among 30% of Mavachi, 24% of Bhil, 22% of Kokani, 16% of Pawara. Faith in judiciary system is observed in only 2% of Bhil, 4% of Pawara, 14% of Mavachi, 16% of Kokani.

When 25.50% of respondents experience disintegration with non-tribal, 16% of respondents is physically and psychologically tortured by non-tribals, 19% of respondents depend on lawyers. While 17.50% of respondents justice was delayed and 11.50% of respondents are torture by Government officials and Police.

Those who had disintegration with non-tribal are 10% of Pawara, each 30% of Bhil-Mavachi and 32% of Kokani. Physical and Psychological torture by non-tribes experienced by 2% of Bhil, 16% of Kokani, 22% of Pawara, 24% of Mavachi.

When 8% Pawara, 12 % Bhil, 24% Mavachi and 32% of Kokani had dependency on lawyers; only 14 % of Pawara-Mavachi, 16% of Bhil and 26 % of Kokani had justice delayed. And 4% Pawara, 6% of Kokani, 12% Bhil, 20% Mavachi are tortured by Government officials and Police.

Socio-Economic Schemes:

It can be noticed that major source of schemes information seems to be government office or officials.

Among the 200 respondents 71.50% of them have been benefited by different schemes meant for them. However, 28.50% did not receive any benefit. While in different groups, all Kokani-Mavachi and less than one half of Bhil-Pawara were benefited.
Agriculture and Allied Services Schemes:

Regarding various Agriculture and allied services schemes meant for tribals, the data indicates that 30% of the respondents have received benefits for digging new well or for repairing well, 22% received animals under supply of animal schemes, 9.50% of them have received bullock and cart, 8% were benefited through scheme to uplift farmer above BPL, 6.50% received benefit for land development work, 2.50% were benefited from drip irrigation scheme, each 2% were benefited from horticulture development and soil-water conservation.

Among the beneficiaries 29.37% stated they could learn new methods and techniques of farming, 23.08% expressed that their agriculture production increased, 20.28% disclosed that the quality of farm improved through soil and water conservation, 16.08% said that they could develop alternative source of income like horticulture, dairy etc. and 11.19% said they could earn reasonable profit due to the schemes.

Majority (45.45%) of respondents said that they had faced the problem of increase in agriculture input cost. Another 30.07% had to face environmental problems like monsoon delay, insects, etc. 14.69% said that untimely financial support from Government officials is a major hurdle. Some 9.79% of them had to face problems in getting the benefit due to official’s demands for commission.

Rural Development Schemes:

Under Rural development schemes, Majorities (38.00%) of respondents are benefitted by Employment Guarantee Scheme (EGS)/Jawahar Rojgar Yojana (JRY). When 28.50% are benefit from Swarna Jayanti Swayam Rojgar Yojana (SJSRY), only 17.50% are benefitted from Drought Porn Area (DPA). Land reform scheme benefitted to 5.50%.
Under Rural sanitation program Adarsha / Gram Swachh / Nirmal Gaon program only 10.50% are benefitted.

Among the beneficiaries 30% stated they have received regular employment, 14% expressed that they improved their agriculture land, 13.50% disclosed that they have formed Self Help Group, 11.50% said that they had constructed water reservoir and 6.50% said they could Improve community health & hygiene. The highest numbers of employment received through daily wages are among Pawara (42%) followed by Bhil (34%), Self Help Group formation is higher among Kokani (22%) and Mavchi (18%).

Problems faced by the beneficiaries, 16% of respondents said they had poor community health and hygiene; 15% faced difficulties in SHG functioning, 8% had irregular employment, 6% had problem of insufficient water and 2% had poor quality agriculture land. When 24% Mavchi had problem of non functioning SHG, 12% of Bhil had Employment difficulty.

**Educational Benefits:**

Different schemes have been implemented for the educational improvement of tribes in Maharashtra. It can be observed that all the respondents families have availed educational benefit through Ashramshalas, ITI’s & hostel. A great majority (92.50%) have been benefited by scholarship. However, encouragement allowances for dropouts were a low at 37.50%. Similarly reservation in Navodaya Vidyalaya and model schools were not utilized by majority 91.50% of the families.

Among the benefits received 63% stated that they received financial support for completing education. When, 58.50% said that they could compete with non-tribal, 48.50% expressed that due to educational support
their children could find jobs and self employment and one third feel that has improved communication. It can be observed that educational schemes have immensely helped in climbing up and in the educational status.

In spite of the benefits received they also had to face different problems. Nearly One half of them left education due to family responsibility. 34.50% said that they are weak in study, 33% felt that they had poor communication and 32.50% responded by saying the teachers are not available during school time.

**Health Schemes Benefited:**

When 94.50% of the respondent’s families were benefitted under Government Health facilities and services, only 45% were benefited through Nav Sanjeevan Yojna. Same is the representation among tribes.

Among the benefited families two third stated that they have easy access to health care facility, 39.50% said their knowledge level improved regarding preventive measures, 28% expressed that they got Consumption Loan and 23% said they received subsistence allowance. Awareness of preventive measures of illness is highest among Kokani (48%). Subsistence allowance benefited to only 12% of Kokani, 14% of Mavchi, 30% of Pawara and 36% of Bhil.

One third of respondents lack emergency services and nearly a one quarter faced difficulties of health official’s absence. Bhil (34%) faced difficulties of health official’s absence during their visit. Failure of emergency services has affected among to 22% of Kokani, 30% of Mavchi, 44% of Pawara and 50% of Bhil.

The problems reported under Nav Sanjeevan Yojana scheme are lack of food security (32%) and insufficient subsistence allowance (26.50%). Highest food insecurity is faced by Bhil (46%), followed by,
Pawara (34%), and a quarter in Kokani and Mavchi. A quarter of Bhil-Pawara and a few Kokani and Mavchi expressed that subsistence allowance is insufficient.

**Housing Schemes:**

When Indira Awas Yojna for improvement of housing condition benefited more than 60% of the respondents, 19% got benefited by supply of Mangalore tiles. However, a large majority supply of water scheme benefited (81.50%).

The highest benefit received under Indira Awas Yojna is Bhil (68%) followed by Kokani (62%), Mavchi (60%) and Pawara (54%). Mangalore tiles roofing is availed by 26% Bhil, 22% Pawara, 18% Mavchi and 10% Kokani. Hand pump facilities benefited 74% of Bhil, 78% of Pawara, 86% of Mavchi and 88% of Kokani.

**Housing and Supply of Water Facility Scheme:**

Through housing scheme, 61% of the respondents houses were improved or repaired, 12% of the respondent’s houses were benefited by stopping of leakage. Nearly one half of all tribes have improved or repaired house. Benefit of leakage free house was availed less.

As far as benefit under supply of water facility nearly 68% of the respondents could avail hand pump facility, 13.50% could use common taps for water due to pipe connection. In all tribe majority are benefited by hand pump facility and less common taps.

Difficulties faced by respondents, 30.50% replied that economic assistance for scheme is low and 13% experienced problem of delay in receiving benefit. All tribes have the same difficulties.
Among benefited, 61% stated they have to use polluted water in rainy season and 23.50% have to go long distance to get water. In all the tribes more or less same is the situation observed.

**Integrated Child Development Scheme: (ICDS)**

An overwhelming 94.50% were benefited by Integrated Child Development Scheme.

Further it is evident that 69.50% were exposed to nutrition and health education, 57.50% have received vocational training, 41.50% received grants for self employment. Highest number of women, Mavchi (78%) followed by Kokani (74%), Pawara (64%) and Bhil (62%) received nutrition and health education. A little above one half of all tribal women have undergone vocational training. Benefit of self employment grant were enjoyed by 28% of Pawara, 34% of Kokani, 38% each Bhil and Mavchi.

Problems perceived by the respondents are poor quality of training (28%), insufficient grant amount (18.50%) and insufficient nutritional and health education (30.50%). Bhil (38%) stated that they received poor quality of training. Less than one quarter of women from all tribes replied that the grant amount is insufficient. The highest Bhil (38%) said that they received insufficient nutritional and health education.
**Nucleus Budget Scheme:**

Under Nucleus budget scheme, 67% said they are benefited from income generation training schemes, 7% expressed that they received benefit under human resource development schemes.

The highest number of Mavchi (72%) followed by Kokani 68%, Bhil 66% and Pawara 62% were benefited from income generation training schemes. However, small percentage of respondents Mavchi (4%) followed by Pawara (6%), Bhil (8%) and Kokani (10%) received benefit under human resource development schemes.

Among the beneficiaries 59% stated that they could develop capacity by acquiring skills and techniques, 36.50% said that they received means of occupation or employment and 18.50% could receive monetary economic support.

When more than one third has developed capacity, nearly one fifth received monetary economic support. Occupation or employment benefits were received by (40%) Kokani, (38%) Bhil, (36%) Mavchi and (32%) Pawara.

Difficulties faced by respondents, 9% had struggle in their occupation or employment, 8% stated that the received training was insufficient and 5% said that they did not receive any monetary support. Similarly all tribal groups are facing more or less same difficulties.

**Social Benefits Acquired by Family:**

Overall social benefits acquired by family, 43.50 % are aware of human and democratic rights, 36% received confidence to mix with non tribal, 34% have settled lifestyle, 21.50 % are inclined to follow developed people and 13.50% had reduced superstition inclinations.

Among all tribes nearly one half are aware of human and democratic rights and very less could reduce superstition inclinations. One third of all
tribe had confidence to mix with non tribal. Settled Lifestyle is observed in quarter of all tribal groups. And 32% of Mavchi, 26% of Kokani, and few Bhil and Pawara had Enhanced Inclinations to Follow Developed People.

**General View about Overall Benefit of Schemes:**

In general view about overall benefit of schemes, 49.50% said they were economically developed, 46.50% replied that they were educationally developed, 44.50% expressed that human development took Place, 24% experienced enhancement in social status and 22.50% had secured employment.

Only less than of one half from all tribes was economically and educationally developed. The highest Mavchi (54%) followed by Bhil (46%), Kokani (44%) and Pawara (34%) said human development took Place. A quarter of less from all tribes have secured employment and enhanced social status.

**Difficulties of Schemes:**

Overall difficulties of schemes were 42% cannot afford repeated follow up visits to the officials, 37% are unable to comprehend schemes because of illiteracy, 30% are unable to produce all documents and 40% received ill treatment from government officials due to backwardness.

Repeated follow-up visits to the officials were unaffordable to more than one third of tribes. Illiteracy seems hurdle to Comprehend Schemes for 30% of Mavchi, 34% of Kokani, 42% each of Bhil and Pawara. In all tribe less than one third of respondents faced failures to produce all Documents. Ill treatment received by highest Bhil (46%) followed by Pawara (42%), Kokani (38%) and Mavchi (34%) due to backwardness.

**Defects in the Schemes:**

Major defects in the schemes, 55.50% said that they had excessive Paper work for benefit of schemes, 36.50% replied schemes were
implemented improperly, 34.50% stated that there is imbalance between needs and benefits and 23.50% expressed schemes provisions are limited.

In all tribes more than one half had noticed defects of excessive Paper work. The highest number of Mavchi (44%) and less than one third of other tribes observed that schemes implementation was improper. However, Mavchi (44%) followed by Kokani (34%), Bhil (32%) and Pawara (28%) found imbalance between needs and benefit received. Defects of limited provisions experienced by 20% of Bhil, 30% of Mavchi, 22% each of Kokani and Pawara.

Displacement:

The Study reveals that only 28% of respondents are affected by government or private developmental projects in selected samples. Out of total fifty respondents from each tribe, only 44% of Kokani, 42% of Mavachi, 14% of the Bhil and 12% of the Pawara respondents told that they are affected by Government or Private developmental projects.

Attitudes towards Government or Private developmental projects reveals that 53.57% of respondents are negative, 39.29% are positive and 7.14% are neutral towards developmental projects.

Majority i.e. 42.86% of Bhil, 50% of Pawara, 52.38% of Mavachi and 59.09% of Kokani have negative attitude towards Government or private developmental projects. When 28.57% of Bhil, 36.36% of Kokani, 42.86% of Mavachi and 50% of Pawara respondents are positive, only 28.57% of Bhil, 4.76% of Mavachi and 4.55% of Kokani respondents are neutral towards the same.

Regarding nature of acceptance of displacement, Majority 55.36% of respondents are pressured by Government officials, 25% are pressured by private officials and 19.64 % don’t have any choice other than accept changes in life.
Government officials have pressured 85.71% of Bhil, 83.33% of Pawara, 54.55% of Kokani and 38.10% of Mavachi to accept changes in life. Only 31.82% of Kokani and 33.33% of Mavachi are pressured by private officials to accept changes in life.

The data highlights that in general a good majority of the respondents are satisfied with rehabilitation. But considering the satisfaction of tribes separately, only one half of Mavachi and Pawara are satisfied. However, Bhil and Kokani have relatively a high level of satisfaction.

Regarding causes of dissatisfaction, Majority 39.70% of respondents did not receive complete benefit, 30.15% each either have not received according to the expectations or unhappy with the quality of rehabilitation. Separately among tribes majority of Bhil and Pawara (66.66 each) perceived that they have not received complete benefit. The dissatisfaction is found to be more among Kokani (41.38%).

**Mobility Orientation:**

Regarding mobility orientation of the respondents, Majority (64%) of the respondents have only moderate orientation towards mobility. When 23% fall in high level category, 13% constitute in the low group.

Majority (52%) of Mavchi, 60% Kokani, 70% Pawara and 74% Bhil have moderate mobility orientation.

The highest mean score of mobility orientation i.e. 2.20 is among Kokani, while Pawara has the least 1.94. The mean score of Bhil and Mavchi are 2.18, 2.08 respectively.

Among different age groups, Majority 58.56% of middle age, 67.28% adult and 70% old age have moderate mobility.
It is found that majority of illiterates and all educated except graduates have moderate mobility. High mobility is observed among 50% graduates, 28.07% secondary and 24.44% primary educated.

**Role of NGOs:**

An informal discussion with family members of respondents found that few Christian missionaries have done remarkable work for tribes in the field of health care and education in this area during British rule. Old respondents informed about works of a vetrian Gandhian follower Thakkar bappa, who was involved in tribal welfare and development. As a result of this Paschim Khandesh Bhila Seva Mandal, Adivasi Satpuda Shikshan Prasarak Mandal was established by Jaywant Natawadkar and Janardan Valvi respectively. Ashram schools and hostel run by these NGOs have brought changes in life of many tribal by education. BAIF MITTRA has been engaged in empowerment of tribal people by development in agriculture, livestock, pada irregation; tree based farming, sokeless chulas etc. Adivsi vikas Parishad is involved in organization of all tribal groups through creating consciousness of tribal culture, social system and promoting literary movement. Similarly educated groups of doctors, lawyers, teachers, profesors etc. were organized through association for social development. Tribal student organization seems to be active in protection of student rights.
CONCLUSION

The findings of the study on the whole show that a sizeable percentage of the surveyed household heads are in the most productive age. Majority of the respondents are married. No divorced or separated case is represented in the sample showing a stable marital life. The tribes are found to have a patriarchal male dominated group. These tribes are distributed into different groups with separate own speaking dialects. A vast majority do follow tribal religion. A good proportion of the sampled households have settled life contrary to the assumption they have unsettled life. The low level of education among the tribes could be attributed to the fact that they are still lagging in understanding the importance of education. Many were influenced by some kind of addiction habits. Apart from Marathi, the local language; Hindi and Gujrathi are the other languages in which these tribes are proficient.

The family particulars reveal that family type is predominantly nuclear and disintegration of family is taking place as in the main stream society. Perhaps this could be due to the partition of property and sons separating from the family to prove their ability as independent earner. Most of the families are found to be large consisting of more than 6 members. All the Family members are engaged in agriculture and contribute to the family income. Adoption of Indian culture brought changes in their lifestyle, but few are gradually entering into public life. The sex ratio seems to be according to the Maharashtra State ratio where men are more than women.

The economically active population i.e., people between (19-60) years constitute a high percentage and the tribal sampled households have a large number of young people.
Poor economic condition, poor income, less land holding, lack of irrigation, low productivity, land alienation, indebtedness, migration, existence of middleman are some of the visible factors for their economic backwardness. Losing control over/Uncontrolled draining of forest resources and poor animal seems to be is responsible for sub-standard economic status. In spite of healthy enactments and provisions for economic development these tribes seem to be backward perhaps due to their ignorance and poverty which warrants attention.

The living condition seems to have not improved as many continue to live in a miserable condition. The housing status is below standards and they mostly live in traditional, congested and unhygienic conditions with minimal facilities, thus indicating a low standard of living.

The health status of the respondents families depicted an average improvement. Though many are utilizing the health institutions and consulting medical practitioners many are adhering to their traditional practices for delivery. Varieties of diseases are prevalent among the tribes. Malnutrition, malaria, T.B., scabies, dysentery, and dental carriers are some of the prominent ones. Notable diseases among children are acute diahorreaha and malnutrition. Similarly, among women iron deficiency and anemia are dominant.

Family planning practice is less among the tribes. Regarding family planning practice, one half has undergone surgery. The major reason for not practicing family planning is due to their traditional belief ‘children are God’s gift.’ Lack of awareness, improper communication and more inclination towards their own cultural beliefs are some of the impediments for these tribals.
There are, nevertheless, some issues that the health sector needs to address. The first is decreasing the proportion of home deliveries, and stop traditional birth attendants. Effective communication system is necessary to create awareness regarding women and children’s health in which they are lagging behind.

Concerning Social life the tribes still gave great importance for Caste Panchayat in solving family or inter community disputes and marriage settlement. Age at marriage has increased due to improvement in socio-economic changes. Tribal art and culture is gradually percolating into Hindu culture. Discrimination, ill-treatment, exploitation by non-tribals and social distances are still some of the social problems faced by the tribals.

Education, which is one of the means for development shows a gradual change. There seems to be change in the educational mobility among the young generations. Though high education is not visible, fairly 50% of sons and daughter are exposed to education. Both sons and daughters are relatively highly educated compared to their early generations. School dropout seems to be more among females. However, female education is on the rise. It is notable, a few, could attain professional education. This shows that the different provision for education is being utilized by these tribes. Thanks to the Governmental and non-governmental efforts in this regard.

Lack of awareness regarding Statuary Authorities, Departments and Protective Acts is responsible for relatively less benefits to protect rights and identity. This may be attributed to ignorance, illiteracy, feeling of backwardness and hopelessness, lack of knowledge and leadership qualities.
Different schemes are implemented for the development of tribes. From the present study, it can be seen that the tribes have been benefited under these schemes and indicates their awareness. Due to these schemes these tribes are on the road to modernity and development. These tribes are benefited especially in the field of health and education. But a bulk of the tribes is still backward in many aspects, as only a small proportion has advanced. However, the proportion is less and they have a long way ahead to achieve and improve their social and economic status.

Forceful displacement agitated tribals, broke their attachment with Land, Forest and River (Goddess of their civilization) to accept wish less migration in trap of rehabilitation. Though Sardar Sarovar Project affected Bhil and Pawara, they were comparatively benefitted than Kokani and Mavchi who were affected by Wind power project.

Mobility orientation seems to be less among all the tribes. Poor education and belief in traditional occupation perhaps could have resulted in moderate mobility orientation.

Comparisons between different tribal groups reveal that Kokani and Mavchi were relatively benefited from Education, Health and Socio-Economic Schemes. Surprisingly they accepted displacement easily, probably due to their contact with outer society, overcoming the problem of fragmentation, unemployment, migration etc. Since Pawara and few Bhil are living in isolated area, they face problem of poor literacy, lack of health services and lack of housing facilities like electricity, water etc. In general Kokani have better improvement than their counterparts.

Though NGOs and Voulantary agencies have played a significant role in providing educational and health services, they shall take up challenge to solve the problems such as malnutrition, school dropout, girl’s
education, low income, food security, ill health, marketing and leadership.

The study on the whole reveals the concept of tribal Welfare and development process in all its facets. As welfare is a multi-dimensional process, it can progressively improve the social, cultural, economic, political, personal and human conditions of the people.

**Hypothesis Testing:**

The present study measured existing Welfare services and its impact in relation to following hypotheses,

1) **The socio economic condition of tribes is still poor.**

   The study reveals that socio-economic status is deplorably low as majority fall in the low category, hence the hypothesis stands accepted.

2) **Literacy rate is low among the tribes.**

   Illiteracy is found to be high among tribes and very few from upcoming generation could reach to higher education, hence the hypothesis is accepted.

3) **The tribes are still ill treated by non tribals.**

   The incidences of psycho-social pressure are still reported in the study area and pending cases on such matters proves that the above hypothesis is true.

4) **The tribals are unaware of any welfare measures provided by the Government.**

   It is found that there is poor awareness regarding Welfare measures, statutory authorities, Departments and Protective Acts etc. among the tribes, hence hypothesis stands proved.

5) **Different schemes implemented by the Government have not improved the condition of the tribes.**

   The present study reveals, though sizable number of tribes are
benefited especially in the field of education and health, bulk of them are still backward in many aspects, hence the hypothesis stands accepted.

6) **Mobility orientation is less among tribes.**

   The study disclosed moderate mobility orientation among tribes, hence the hypothesis is accepted.

7) **Tribes are displaced by development project.**

   The study reveals a quarter of tribes are affected by development project, hence the hypothesis is partially accepted.
SOCIAL WORK INTERVENTION

Social work is a discipline within human services. Social work provides an important service to society. A characteristic of social work is that its knowledge base is multi disciplinary and social workers have the capacity to move into territories of skill and knowledge that ‘belong’ to other professions and occupations. Social work uses a team approach and is multi-disciplined. Its goal is to provide a service to those who need help especially the old, young, poor, abused, mistreated, handicapped and jobless, the sick and the homeless. Its approach is to use available resources to solve problems in order to empower clients to help themselves in the long term.

The key characteristics of social work are focus on the whole of the person’s life, their social context and environment, the capacity in circumstances that are often difficult to engage quickly with people to establish trust and to persist in efforts to engage even when this has proved difficult and others have given up. Its main goal is to assist individuals and families with their needs and solve their problems using a multidiscipline approach. In order to be effective, social workers work closely with many agencies and professionals. Social workers not only bridge the linking clients to other helpers, they also provide their clients with hope, and encourage their first steps towards a new life. Social workers usually stand in the front line, and reach out to the clients soon after problems occur. They provide an initial assessment of the situation and mobilize other needed services.

The term ‘social work intervention’ usually describes work undertaken with individuals, families, groups and communities. In looking to the future of tribal communities’ social work knowledge and skills and
methods shall be used to promote the social inclusion and life opportunities for tribes using services.

The following Social work intervention shall be emphasized for tribal development.

1. Case Work Approach

Case work is when you are involved individually with a client who has a problem. It involves interaction with client or a family unit. Case work incorporates the methods like Problem-Solving, Functional Casework, Crisis-Oriented Short-Term Casework and Task-Centered Casework. It involves identifying the problem, sharing the task of problem-solving with client, and setting a deadline for achieving the goals.

It is found that tribals are still to come out of the world as they are plugged by illiteracy and ignorance. Social workers can help the families in solving their problems to make it possible to lead satisfying and useful life.

This method shall be used to solve problems of childrens like school dropout, poor academic performance and personality characters at school, ashram schools and hostels. Similarly addictions, bad habits, ignorance of legal procedure etc shall be solved among adults.

2. Group Work Approach

The group work approach refers to a technique where you deal with groups of people either in centers or institutions, as opposed to individual persons or individual families. The group work approach, therefore, involves interaction between a client and a group of people with the same needs.
Such method can be useful for groups of farmers, labours and women for their empowerment. Youths and childrens shall be organized into groups for developing their communication, personality and life skills through under going training of vocational courses and competitive examinations preparation.

Group work approach shall be used in institutions like anganwadi, school, ashram schools, colleges, hostels, de-addiction and youth centre etc. in tribal areas to make them participate in groups for their intellectual, emotional, social and physical growth.

3. Community Organisation and Tribal Development

Community development is an integrated development process aimed at improving the overall economic, social, and cultural conditions of a community. It is an attempt to equip people who are unemployed or underemployed, with skills which will bring them a better life. In many tribal communities, community projects have been initiated by women, to enable them generate income. Different agencies support these efforts, especially if such efforts attempt to empower women to contribute towards economic development. Community organizations generally include the co-ordination of existing services, action to expand and modify services, and the creation and organization of new services. Community organizations are involved in many social issues, such as education, housing, health, alienation of youth, economic and social control, labour relations, child care, and immunization programmes.

The role of the social worker in community development is important. It is not to tell the community what to do, or what they need. It is to help the community identify their needs, and find ways of satisfying them. This involves a lot of planning, hard work and good communication.
skills. Plenty of schemes are available for tribal development. Hence it is necessary to create awareness among the tribes to avail the schemes.

Community organization method may help to protect and support tribal culture, tradition, heritage, arts, crafts, dance and music. If invaluable knowledge of tribes like water harvesting techniques, agricultural practices, construction of cane bridges in hills and utilization of forest species like herbs and plants for medical purposes etc. needs to be documented and preserved to prevent it getting lost as a result of ‘modernisation’. Then only tribal development measures will be move in proper genesis.

Tribal community development strategy shall take efforts to increase production in agriculture through easy credit, market and assured irrigation facilities. Arrangements for processing of agricultural, horticulture and minor forest on large scale and its marketing shall be promoted. Horticulture, dairy, livestock development programme shall be envisaged on an extensive scale in tribal areas. Promotion of education, vocational training, sports, employment and improvement in health standarded may bring empowerment of tribes in all facets.

4. Social Welfare Administration

The main function of social welfare administration is to put into effect the social policy that has been established for the operations of the agency. Social services using a social welfare administration approach like institutions for the old age, children home, correctional centers, street gang work, residential or day camping, alcohol abuse support groups, medical and psychiatric settings and AIDS support groups etc. can be implemented in the tribal areas.
5. Social Work Research

Social work Research is the systematic, critical investigation of questions in the social welfare field with the purpose of yielding answers to problems of social work and of extending and generalizing social work knowledge and concepts.

Hence, Social work research shall find purposeful solution for tribal problems such as economic exploitation, bankruptcy, unemployment, insufficient earning, bounded labour, school dropout, girl’s education, addictions, malnutrition etc.

6. Social Action

Social Action is an individual, group or community efforts, within the framework of social work philosophy and practice that aims to achieve social progress, to modify social policies and to improve social legislation and health and welfare services.

The issues of conversion, development, forceful migration displacement, resettlement, ill treatment and corruption shall be executed by this method. Tribal groups shall be formed to take action on communal rights over forest and other natural resources, atrocities issues and use of fundamental rights. Is is felt that folk art, handicrafts, literary movement, liberaries network, Information and communication technology application shall be used by tribal in large scale for desirable social action.

Present Tribal Situation:

The small, marginal, fragmented, non-irrigated and mono crop agriculture holdings and low productive livestock population do not offer adequate opportunities to the tribes. Tribes in remote areas are still devoid of common infrastructure facilities of road and communication, health and education and safe drinking water, which do not allow them to absorb
technological and financial facilities provided by government. Hence, the comprehensive Tribal Development Approach involves the following components

- Orchard development (fruit/plantation/herbal crops & forest plants) as the core component
- Soil conservation in the wadi or pada (setting of tribal village)
- Water resources management (conservation and use)
- Sustainable agriculture
- Human resource development (community development)
- Women development - A special emphasis is given for involvement of women in all spheres of the programme.
- The components include drudgery reduction measures, on-farm and non-farm income generating activities and self help groups for inculcating thrift and credit habits.
- Community Health
- Micro-enterprises for landless people
- Processing & marketing of raw materials

The core activity should be a family based programme and should be undertaken by the member of tribal family. For better planning and management, the individual project participant should come together as small groups of about 10 members each. It is necessary for people to understand the relationship between their poverty and the degraded environment in which they live in. They must also be provided with an equally good, if not better, economic alternative. Social empowerment, improvement in quality of life including health and women development, in tribal predominant areas of the country through demonstration projects
supported through Non Government Organisations (NGOs)/ Community Based Organisations (CBOs) / GOs.

Tribal Development Approach must incorporate following social work strategies,

- Promotion sustainable participatory livelihood programmes.
- Training Programmes on capacity building, exposure visits, developing literature, sensitization programmes etc.
- Promotion of SHGs for micro-credit.
- Income Generating Activities for land-less ST communities
- support activities related to development of tribal market

It is expected that if above mentioned social work intervention activities are initiated in proper direction, tribes may definitely enjoy their cultural, traditional and intellectual property rights through regulatory protection. And they will be empowered socio-economically to access their privileges.
SUGGESTIONS

Human resource development of Scheduled Tribes is considered as a pre-requisite for socio-economic development. From the findings it is evident that the sample households have a bulk of young members in the family and they are in the most productive age group. But their potentials are not utilized. Youth development programs can force this population.

It is apparent that the potential of the people is not exploited. It is evident that in spite of governmental and non-governmental efforts still a sizeable number of families are economically backward. A proper social work intervention can culminate in generating employment by identifying the resources available and imparting appropriate training to find a permanent income. There appears to be plenty of natural resources available in their respective areas. NGOs further have very important role in organizing this community and generating awareness and impart know-how which will obviously overcome the problems. Many possess trees; cultivate pulses, cereals, etc. Apart from direct benefits from these there is ample scope for production of by-products. A helping hand is essential in this context.

Health is an individual responsibility; if an individual is not health conscious and does not he make the necessary effort to be health, no one can provide him with health. It is a process of knowing, living, participating and being. The data depicts that variety of diseases are prevalent among them and notably anemia and iron deficiency among women and malnutrition and water borne diseases among children. In this context, health education programmes should be a continuous
process up to adulthood and it is essential to convey frequent messages of use of protected water, sanitary disposal of excreta and waste water, formation of good habits and maintenance of good personal hygiene. Wide use of media and direct message like home visits regarding precaution in cases of dehydration arising out of diahorrea and dysentery should be well communicated.

Ignorance, superstition and apathy are handicaps of socio-economic backwardness. There is an urgent need to develop among these tribals people the right habits and attitudes to health. A proper health education is imperative.

The findings of the study clearly indicate that educational schemes have helped the family in raising their educational status. However, still many lag behind in reaching higher education. There should be more awareness for their educational development especially for vocational and higher education. More awareness should be generated through different programmes to enable them to eradicate complete illiteracy with proper utilization of Government schemes.

It is clear that awareness of Constitutional Safeguards, Democratic, Judicial and Panchayat Raj system and functioning of departments is very low among population due to poor education and less exposure to surroundings. The strong strategy is to educate and generate awareness among the mass by lectures, meetings, visits to Institution for orientation, documentary films. Use of Right to Information Acts through practical experiences shall be arranged under the guidance of community/social workers.
It is a fact numerous schemes are available to provide economic assistance and relatively many have availed. However, the economic backwardness still persists. Income generating activities should be enlarged and diversified both qualitatively and quantitatively.

Another major area which needs improvement is the living condition. Though some have benefited, it appears that many suffer from improper housing and live in undesirable condition. NGOs can play an important role in helping these unfortunate people by identifying different schemes available.

Issues regarding displacement, migration and resettlement are creating tensions among both the parties. Though Social Organizations and Activist are playing important role to secure rights and delivering justice to tribals, Social Organizations and NGOs have to work further to empower tribals for taking their own decisions and monitor rehabilitation program. Community worker can play crucial role in solving the problems through social work methods for desirable justice and settlement.

Weak Personality development and lack of Communication abilities are responsible for tribal poor empowerment. Government and NGOs can actively work in this regard to solve problem of children, youths and adults related to poor educational performance, hostel facilities, skills and abilities, protection of rights etc. through social work intervention methods.
NGO activities lead by tribal group shall be encouraged in all tribal areas to adopt new life strategy of Globalised World.